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THE GOING UP OF ALL NATIONS TO WORSHIP THE LORD AT JERUSALEM.

The elect remnant of all the converted gentile nations shall come up annually to Jerusalem to worship with the Jews, at their solemn fasts and festivals, especially to keep the feast of tabernacles. See Zech. xiv. 16. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year, to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." See also viii. 19—22, "Thus saith the Lord of Hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of Hosts, it shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." Observe here it is said that the inhabitants of many cities, many people, and strong nations, shall come up to keep these fasts or feasts, and to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. See Hos. xii. 9, "And I that am the Lord thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feasts." See also Isai. lxvi. 21—23, "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (v. 23), and that this will be in the new or renewed heavens and new earth, see v. 22. (Compared with lxi. 17—19.) See again Isai. ii. 2—4, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people," &c. See also the same passage in Mic. iv. 1—3, and Psalm lxi. 1—4, "Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed.

O thou that answerest prayer, unto thee *shall all flesh come.*" Again, Ps. lxvi. 4, "And *all* the earth *shall worship thee*, and shall sing unto thee; they shall sing unto thy name;" lxvii. 2—4, lxxxvi. 9, "*All the nations* whom thou hast made shall *come and worship before thee*, O Lord, and glorify thy name;" lxxii. 11, "Yea, *all kings* shall fall down before him; *all nations* shall serve him; and v. 17—19; xxii. 27, *all the ends of the earth* shall remember, and turn unto the Lord, and *all the kindreds of the nations* shall worship before thee;" and cii. 21, 22, "when the *kingdoms* are gathered together to serve the Lord." Jer. iii. 17, 18, "At that time they shall call Jerusalem the throne of the Lord; and *all the nations shall be gathered unto it*, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of *Judah* shall walk with the house of *Israel*, and they shall *come together* out of the land of the north to the land that I have given for an inheritance unto your fathers." See Isai. lxvi. 18, "It shall come, that I will gather *all nations and tongues*, and they shall *come and see my glory.*" Ezek. xvii. 23: Rev. xxi. 24, "And the *nations of them which are saved* shall walk in the light of it: and the *kings of the earth* do bring their glory and honour into it." Read the nature of the feast of tabernacles, Lev. xxiii. 34—43. There is no subject connected with the restoration of the Jewish church in the millennial reign, that gives *such* offence to the carnal reasoner, as the restoration of these ancient rites and ceremonies; but as there is no truth more *fully* and *clearly* revealed by the Holy Spirit in God's unerring word, the humble-minded believer will give it his full and hearty credence, leaving it to the proud and unbelieving disputant, to deny or reject it, or any other portion of revealed truth, at his peril; knowing that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly* furnished unto all good works," 2 Tim. iii. 16, 17. St. Peter, who foresaw this scoffing, and cavilling unbelief of certain professors, that would arise in the Christian church in *these last perilous times*, forewarns us of the same, in his second epistle, chap. iii. 3, 4, 16, and also in i. 19—21, speaking of these *more sure* words of *prophecy* of the Old Testament *yet to be fulfilled*, to which he affirms we do *well to take heed*, as unto a *light* shining in a dark place;—he says, "For prophecy came not of old time by the will of man; but holy men of God spake as they were moved of the *Holy Ghost.*" If it be objected, that the Christian church will never be subject to the observance of any of the Jewish rites and ordinances, I answer, Certainly never: because all true Christians will, at the period alluded to, be either *raised*, or *changed* to glory and immortality, and thus become inhabitants, with Christ, of the holy city New Jerusalem, then *come down* from God out of heaven. But it is to the Jews (who, during the millennium, will still be mortal sojourners) to whom the new temple and its ceremonial worship will be restored. Again, if it be alleged that no part *whatever* of the Jewish ceremonies will be imposed upon any church during the Christian dispensation, or

as long as *this* world endures, I agree, no part will:—because this new temple and its services will be after this dispensation is *ended*—after this *evil* world is destroyed by fire, and thereby renovated,—that is, “in the *new* heavens and *new* earth,” or *world to come*,”—“wherein dwelleth righteousness.”

Moreover, if it be further alleged, that the Jews themselves will never again *at any period* be subjected to the bondage of legal ceremonies,—I answer, Certainly they never will;—because in this *new* world, or millennial dispensation, they will be brought into the *Adamic* state of perfection in holiness, and therefore will not abuse these rites and ceremonies, so as to make them a legal bondage, as their fallen and unbelieving fathers did; on the contrary, they will clearly see, with the eye of perfect faith, Christ, as the object, substance, and end of all this ceremonial service,—but in a retrospective view; and thereby have their faith, hope, and love, perpetually preserved in full and lively exercise.

This, therefore, will not be a galling yoke upon an unbelieving and disobedient spirit, but the yoke of Christ, which is easy and light, made *absolutely* perfect through perfect faith and perfect love,—though a ceremonial service, yet a service of perfect freedom,—commandments which will not be grievous (1 John v. 3.)

By this means the purpose and object of God in giving the ceremonial law to Moses will be manifested to his intelligent creation, its perfection of beauty and holiness being *now* exhibited for the *first* time in the *spiritual* worship of his people Israel.

It was not God who put his ancient people Israel under legal bondage, but they themselves through their sin and unbelief; not seeing Christ to be the *end* of that ceremonial law, they ignorantly rested in the “*letter*” and “*shadow*” for atonement and justification, instead of the *substance* or antitype. Their moral inability to observe it was the very thing which constituted their guilt,—their *abuse* of God’s law, which is holy, righteous, just, and good” (Rom. viii. 12), was *their* fault, not His.

For Scripture proof of the great fact, that original sin, and its evil consequences, will be totally abolished during the millennium, and *Adamic* perfection bestowed upon the Jewish and gentile sojourners, see Ezek. xviii. 2–32, Jerem. xxxi. 27–29, 30, Ezek. xi. 17–19, 20, and xxxvi. 25–28.

THE NEW DIVISION OF THE HOLY LAND.

There is to be a new division of the land of Canaan allotted to the twelve tribes, quite different to that made by Joshua. See Ezek. xlviij. 13–23 : xlviii. 1–29. The *sanctuary* or temple spoken of in v. 10, is the *same* as that treated of in chap. xxxvii. 28, xli. 1, 23, xlii. 20, xliv.,

xliv. ; and is that temple to be rebuilt in the earthly Jerusalem—that city which will be inhabited by *sojourners*, Jews and straingers, righteous and holy men, who have not yet passed through death. This temple is placed in the midst of the *first* or *eastern* division of the holy oblation (which division is for the priests, the sons of Zadok), and is there called the *sanctuary*; the measurement of this eastern or first division of the holy oblation is treated of from v. 9 of this xlviith chapter to v. 12 inclusive, 25,000 reeds in length, and 10,000 in breadth, which is equal to 50 miles long, and 20 broad. In v. 13 is given the *second* (or central) division of the holy oblation, which is for the Levites, 25,000 reeds in length and 10,000 in breadth; and this second division is adjoining to the first division, which is for the sons of Zadok, in which the sanctuary or temple is to be rebuilt. In v. 15 is given the measurement of the *third* or *western* division of the holy oblation, 25,000 reeds in length and 5000 in breadth, in the centre of which is the *city*, and this third or western is adjoining the second or central division. Now, it is evident that this third division for the city is divided from the first or eastern division (in which is the sanctuary or temple, v. 10) by the distance of 10,000 reeds, or 20 miles, which is the breadth of the intermediate or central division for the Levites; therefore *this city* which is in the third division is separated from the temple, or *sanctuary*, which is in the first division by the distance of 20 miles, therefore this city cannot be the *earthly* city of Jerusalem, which is to be rebuilt; because the *earthly* city is to have the earthly temple, or *sanctuary*, in the *midst* of *it*, on its ancient site, on Mount Moriah, *as in the days of old* (2 Chron. iii. 1; Isai. xxii. 3; Mal. iii. 1, 4; Hag. ii. 7, 9; Hos. ix. 11; Mic. iv. 7, 8; Zech. vi. 12, 13; viii. 3, 21, 22; xiv. 16; Psa. li. 18, 19; cii. 16). And this city in the third or western division of the holy oblation, which is without a temple, and at the distance of 20 miles from the only temple, or *sanctuary*, spoken of, can be no other than that *holy and heavenly city* described Rev. xxi. 2–10–22; iii. 12—the new Jerusalem which is to come down from God out of heaven, and which is said to have no temple in it. See Rev. xxi. 22, “And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.” Compare the description of this city given by Ezekiel in chap. xlviii. 30–35, with that given by St. John, Rev. xxi. 10–16, both have twelve gates, and these called after the names of the twelve tribes of Israel: and in both the city is described as *four-square*; that in Ezekiel being 4,500 reeds in length and breadth, which is about equal to nine miles square (see v. 16, 32–35), taking the reed at ten feet and a half, omitting a fractional part.

It may be objected that there appears to be a dissimilarity between the city of St. John and that of Ezekiel; for in Rev. xxi. 16 it is said, “And the city lieth four-square, and the length is as large as the breadth: and he measured the *city* with the reed, twelve thousand furlongs.” Now eight of these make a Roman mile; this, calculated by square measure, would be 187½ square miles. But observe, it is not said that this was the measurement of the length or breadth of the city,

but of the *city itself*,—the full dimensions of its four, square sides; each of which sides would then be little more than thirteen miles and a half in length, which is about the same dimensions as Ezekiel's city of a square of ten miles, if we take in the length of the suburbs as given in chap. xlviij. 17, viz. 250 reeds, or half a mile, on each side of the city, and add to this the fractional parts of the whole, which have been omitted by only rating the reed at ten and a half feet. Now, this extent of the city, of thirteen miles and a half in length and breadth, is not so extraordinary, and not more than was Nineveh, Babylon, Memphis, &c. But another difficulty appears in v. 16 of Rev. xxi., where it is said, that “the length and breadth and *height* of it were equal.” The text does not say that the city and its buildings were *as high* as the length and the breadth, but merely that “the length and the breadth and the height of it are equal,” that is, were equal or uniform, the length and breadth of the city carrying the same uniform aspect, as when regarded with respect to its height,—the buildings all equal and uniform,—no one higher, or longer, or broader than another. For further illustration of this subject I would refer the reader to Ben Ezra, vol. 2, chap. VII., from which I have taken this explanation of the dimensions of this city. This holy city of the new Jerusalem *from heaven*, is to be the habitation of Christ in his glorified humanity, and of his *risen* and glorified saints, and also of those *living* saints that shall be *changed* into incorruption, immortality, and glory, at his second coming. But the earthly city of Jerusalem yet to be rebuilt (and *in* which the temple or sanctuary is to be erected, Ezek. xlviij. 10), is to be the habitation of *mortal* men—holy and righteous Jews, and strangers,—*sojourners* on earth. In Ezek. xxxvii. 26, 27, it is said, “I will set my *sanctuary* in the midst of them for evermore: my *tabernacle* also shall be with them, &c. Observe, here is a complete distinction between the *sanctuary* and the *tabernacle*. This *sanctuary*, or *temple*, is, of course, the same as that in xlviij. 10, in the first or eastern division; and the *tabernacle* is the same as the *holy city* (*the new Jerusalem from heaven*) in the third or western division, v. 15. Compare Rev. xxi. 2, 3, “And I John saw the new Jerusalem coming down *from God out of heaven*, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the *tabernacle* of God is with men, and he will dwell among them.” Here, then, we find this city of the new Jerusalem from heaven expressly called “the *tabernacle* of God;” therefore, we may presume it is the *same* *tabernacle* as mentioned by Ezekiel in chap. xxxvii. 27. Here also in Revelations it is said, “And *he will dwell among them*,” in this *tabernacle*, or new Jerusalem; and in Ezek. xlviij. 35 we read, that “the name of the city in that day shall be, *The Lord is there*.” Compare the whole description of the city, from v. 30 to v. 35, with Rev. xxi. 10–12. The twelve gates in both are called after the twelve tribes; and in this 12th verse we read, “And at the gates [were] twelve angels,” and in v. 14, “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.” Now, I conceive that these twelve angels are the twelve apostles, and

that they will, as judges and princes, administer judgment and justice to the twelve tribes; each one over a tribe, at these twelve gates of the new Jerusalem, agreeably to our Lord's express promise, in Matt. xix. 28, made to his twelve apostles,—“Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging (or administering justice to) the twelve tribes of Israel.” And in Luke xxii. 30, “That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.” And as it is written, Isai. ii. 3, “Out of Zion, shall go forth the *law*, and the word of the Lord from Jerusalem.”

THE NEW HEAVENS AND NEW EARTH.

At the second coming of Christ this world will, in respect to its outward form and features, perish by fire; and being thereby renewed, will become a *new heavens and new earth*, in which the righteous shall dwell during the millennial reign, and for evermore. See a full account of this fiery deluge and its effects in 2 Peter iii. 5-12; 2 Thess. i. 7, 8; Mark xiii. 31; Heb. i. 10-12, xii. 26, 27; Hag. ii. 6; 1 Cor. vii. 31; Psalm cii. 26; xvii. 1. 5; Isai. li. 6, xxiv. 1-6, 13-15, 17-23; Dan. vii. 9-10; Mal. iii. 2, iv. 1.

For the passages in holy writ concerning the *new heavens and new earth*, see 2 Peter iii. 13, “Nevertheless we, according to his promise, look for *new heavens and a new earth*, wherein dwelleth righteousness.” Isai. lxv. 17, “For, behold, I create *new heavens and a new earth*; and the former shall not be remembered nor come into mind:” lxvi. 22, “For as the *new* heavens and *new* earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain:” and li. 16, Rev. xxi. 1-5, “And I saw a *new* heaven and a *new* earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, *new* Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband:” v. 5, “And he that sat upon the throne said, Behold, I make *all* things *new*. And he said unto me, Write, for these words are true and faithful.” This new heaven and new earth is synonymous with “the world *to come*” (mentioned in Heb. ii. 5, and Ephes. i. 21, Luke xviii. 30, and Heb. vi. 5); with “the inheritance of the saints in light” (Col. i. 12, and iii. 24); with “the purchased possession” (in Ephes. i. 14); with “the inheritance incorruptible and undefiled and that fadeth not away” (1 Peter i. 5); with “the kingdom which cannot be moved” (Heb. xii. 27, 28); also with the inheritance promised to the meek and righteous (in Matt. v. 5, and Psalm xxxvii. 11, 18, 29, and xxv. 13, Isai. lx. 21, Rev. xxi. 7); and is the same also with “the kingdom prepared for you” (in Matt. xxv. 34, xx. 21); that kingdom which we are commanded to pray for,—“thy kingdom *come*” (vi. 10); that kingdom of Christ which he says “is not of *this world*” (John xviii. 36), but of “the world *to come*;” also with the kingdom which it is the Father's good

pleasure to give to his little flock, (Luke xii. 32) in the day of Christ's appearing; (and again Matt. viii. 11, vii. 21, vi. 33); the kingdom of which the Apostles inquired of their divine Master, after his resurrection, asking, if he at *that* time, was going to restore it to Israel (Acts i. 6); even that same kingdom in which Christ says, he will drink *new* wine with his saints (Matt. xxvi. 29); and the kingdom of God, to which Abraham, and Isaac, and Jacob, and all the prophets, shall come, from the east, and from the west, and from the north, and from the south, to sit down in (Luke xiii. 29); even the kingdom in which they shall be blessed, that eat bread therein (xiv. 15), and of which the Pharisees inquired demanding, “*when* the kingdom of God should come.” (xvii. 20.) It also is identically the same with that kingdom of God which the people thought should immediately appear, but which Christ went away to receive for himself, and then to *return*, and to reign in at his return (xix. 11, 12, 14, 15–27), mentioned also in chap. xxi. 31, and xxii. 18. The same kingdom which Christ promises to his disciples (verses 29, 30), “I appoint unto *you* a kingdom, as my Father has appointed unto *me* a kingdom, that you may eat and drink at *my* table in *my* kingdom, and sit on thrones, judging the twelve tribes of Israel” (and in Rev. iii. 21); the same for which Joseph of Arimathea waited (Luke xxiii. 51); that redemption of Israel which the apostles expected would have taken place at Christ’s *first* coming (Luke xxiv. 21), and *for* which Anna and others looked (Luke ii. 38), and which is spoken of in i. 33, “And he shall reign over the house of Jacob for ever, and of *his* kingdom there shall be no end.” This new heavens and new earth, with the reign of Christ and his saints therein, is synonymous with “the restitution of all things, spoken of by all the holy prophets” (Acts iii. 21), which will take place at the time in which Christ shall appear, returning in like manner to this earth (then renewed), as he departed from it, in his glorified humanity, i. 11, 12; and it is also the same as the regeneration or renovation mentioned in Matt. xix. 28, “And Jesus said unto them, Verily I say unto you, that ye which have followed me, *in the regeneration, when* the Son of Man shall sit in the throne of *his* glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

THE PARADISAICAL FELICITY AND PERFECTION OF THE ANIMAL AND VEGETABLE KINGDOMS GENERALLY RESTORED
DURING THE MILLENNIUM.

In the new heavens and new earth the curse, with its evil effects, shall be generally removed from the animal, and vegetable kingdoms, as well as from the moral and spiritual; and paradisaical felicity, peace, and harmony, shall be *generally restored*; though neither the curse shall be completely removed, nor the earth perfectly and permanently renewed, till *after* the thousand years’ reign; when the *last* enemy, which is death, shall be destroyed, sin and the curse *completely* abolished, and Satan cast *for ever* into the lake of fire and brimstone.

1. The curse shall be removed from the elements, from the *etherial heavens* or *at-*

mosphere (for there shall be a new, or renewed, *heavens*, as well as a new earth), and also from the *vegetable* and *animal* kingdoms: see Rom. viii. 19–23, “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation (or every creature) groaneth and travaileth in pain together until now. And not only *they*, but *ourselves* also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body.*” Compare Acts. iii. 21, 22, where the restitution, or restoration, of all things in grace and nature, (as spoken of by *all* the prophets,) is foretold to take place at the second advent: see also Matt. xix. 28, 29, where the same state of regeneration, or renovation, is promised by our Lord, in which his apostles and disciples shall be rewarded a hundred fold for all their loss and suffering for his sake in the *present* evil world; and xvii. 11, where it is declared, that at the *personal* coming of Elias *all* things shall be restored. Elias was a type of John the Baptist, therefore it is said (v. 12) that Elias is come already; but this is further explained by referring to Luke i. 17, where the angel tells Zacharias that John the Baptist should go before Christ, *in the spirit and power of Elias*. Observe, Elias is said to have come *spiritually* or *typically* and in the person of John; for John came in the spirit and power of Elias to prepare the way for the *first* coming of Christ: but our Lord expressly affirms, that although John did thus come, yet “Elias himself shall truly (or actually) first come, and restore all things” before the great and terrible day of the Lord, when Christ appears the second time, in glory and majesty, as predicted by Malachi, chap. iv. 5, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” Now, it is manifest, that this *great* and *dreadful* day of the Lord’s coming to judgment has not *yet* taken place, neither has this restitution of all things; therefore Elias *himself* shall assuredly come *in person*, to usher in this great day of judgment, and restoration, or the prophecy would fail, which cannot be said without impiety.

2. The ferocity of the brute creation, and the venomous power of reptiles, shall utterly cease, and they shall become harmless, and dwell in peace and harmony among themselves, and with mankind. See Rom. viii. 21, “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Isai. xi. 6—9, “The wolf also shall lie down with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” See also chap. lxy. 25, and xxxv. 9, “No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there.” Ezek. xxxiv. 25, “And I will make them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.” And v. 28; Hos. ii. 18, “And in that day will

I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground ; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely."

3. The earth shall no more be overrun with *thorns and thistles, or noxious weeds*, which are the effects of the curse pronounced upon the ground (Gen. iii. 17, 18) ; but it shall spontaneously and abundantly yield its increase, as in the paradisaical state of old. See Ezek. xxxiv. 26, 27, " And I will make them and the places round about my hill a *blessing* ; and I will cause the shower to come down in his season ; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them." Also chap. xxxvi. 35, " And they shall say, This land that was desolate is *become like the garden of Eden* ; and the waste and desolate and ruined cities are become fenced and are inhabited." And Isai. lv. 13, " Instead of the *thorn* shall come up the *fir-tree* ; and instead of the *brier* shall come up the *myrtle-tree* : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off :"—xli. 19, 20, " I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree ; I will set in the desert the fir-tree and the pine and the box-tree together : that they may see, and know, and consider, and understand together, that the *hand of the Lord hath done this*, and the Holy One of Israel hath created it :"—Mal. iii. 10—12, xxxv. 1, 2, " The wilderness and the solitary place shall be glad for them ; and the *desert shall rejoice and blossom as the rose*. It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it ; the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God :"—li. 3, " For the Lord shall comfort Zion : he will comfort all her waste places ; and he will make *her wilderness like Eden*, and *her desert like the garden of the Lord* ; joy and gladness shall be found therein, thanksgiving and the voice of melody." Here it is expressly said that the Lord will make the wilderness like Eden, and the desert like the garden of the Lord. See also Ezek. xxxvi. 29, 30, 35, " I will also save you from all your uncleanness ; and I will call for the *corn*, and will increase it, and lay no famine. And I will multiply the *fruit of the tree*, and the *increase of the field*, that ye shall receive no more reproach of famine among the heathen." Hos. ii. 21, 22, " And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the *corn*, and the *wine*, and the *oil*, and they shall hear Jezreel." Psalm lxvii. 6, " Then shall the earth yield *her increase* ; and God, even our own God, shall bless us." Psalm lxxxv. 12, " Yea, the Lord shall give that which is good ; and our *land shall yield her increase*." Lev. xxvi. 4, 5 ; Deut. xxviii. 12, " The Lord shall open unto thee his good treasure ; the heaven to give the rain unto the land in his season, and to *bless all* the work of thine hand : and thou shalt lend unto many nations, and thou shalt not borrow." Amos ix. 13, 14, " Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed ; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them ; and they shall plant vineyards, and drink the wine thereof ; they shall also make gardens and eat the fruit of them."

Joel ii. 19, 21, 22-25, 26, "Yea, the Lord will answer and say unto his people, Behold, I will send you *corn, and wine, and oil*, and ye shall be *satisfied therewith*: and I will no more make you a reproach among the heathen."—"Fear not, O land, be glad and rejoice; for the Lord will do *great things*. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do *yield their strength*. And the floors shall be *full of wheat*, and the *fats shall overflow with wine and oil*. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt *wondrously* with you: and my people shall never be ashamed." Joel iii. 18, "And it shall come to pass in that day, that the *mountains shall drop down new wine*, and the hills shall *flow with new milk*, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Zech. viii. 12, "For the seed shall be prosperous; the *vine shall give her fruit*, and the *ground shall give her increase*, and the *heavens shall give their dew*; and I will cause the remnant of this people to possess all these things."

LONGEVITY RESTORED TO THE SOJOURNERS ON EARTH.

In the new heavens and new earth during the millennium, *the longevity of the antediluvian patriarchal age shall be restored*, both to the Jewish people and the converted Gentile or heathen nations, who will still be mortal men, sojourners on earth. It is only the saints who rise from the dead, and the living saints who are changed at Christ's second coming, that will be immortal and incorruptible; and possessing bodies fashioned like unto Christ's glorious body, Phil. iii. 21, 1 Cor. xv. 42, 43, 51-53. In proof of the great longevity of the sojourners, Jews and Gentiles, still in natural bodies, see Isai. lxv. 17-23. In v. 20, it is said, "there shall be no more thence an *infant of days*, nor an *old man that hath not filled his days*; for the child shall die an *hundred years old*." Now it is evident that if a person be considered only a child at the age of a hundred years, a man will only be considered old at a *thousand*; and this is the lowest rate of comparison, because it is only supposing a man of mature age to be ten times as old as a child. According to this moderate calculation, many of these mortal sojourners may live throughout the whole period of the millennium, and this is little more than the longevity of some of the patriarchs, especially of Methuselah, whose age was 969 years. Again, observe in v. 20, it is declared that "there shall not be an old man who has not *filled his days*;" also in v. 22, it is said, "*As the days of a tree* are the days of my people, and mine elect shall long enjoy the work of their hands." The Septuagint reads it, "*as the days of the tree of life*;" see also Isai. vi. 13, where it is said of the remnant of the Jews which shall be spared and return to their own land, that they shall be "*as a tiel tree, and as an oak, whose sub-*

stance is in them, when they cast their leaves; so the holy seed shall be the substance thereof." Now I believe it is a well-known fact that many trees have reached the age of a thousand years, particularly the oak; if, therefore, *as the days of a tree* shall be the days of the people of God in the new heavens and new earth, it is an assurance unto us that many of them will live a thousand years; consequently will live during the *whole* of the millennium, if the thousand years, in Rev. xx. 4, mean *literally* a thousand years, and not an indefinite period. Observe also in Psalm xcii. 12, we have this promise, "The righteous shall flourish like the palm-tree, and shall grow like a cedar in Lebanon;" v. 14, "they shall still bring forth fruit *in old age*, they shall be fat and flourishing." Compare also the 1st Psalm, ver. 3, where, speaking of the righteous, it is promised that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither;" and in Hos. xiv. 5, 6, "I will be as the dew unto Israel, he shall blossom as the lily, and *cast forth his fruits like Lebanon; his branches shall spread, and his beauty shall be as the olive-tree;*" and in v. 8, "Ephraim shall say, *I am like a green fir-tree.*"

THE LOOSING OF SATAN, AND CONSEQUENT APOSTACY, SUBSEQUENT TO THE MILLENNIUM.

At the end of the millennium there shall be a great apostacy, which shall be brought about by the malice and influence of Satan, who shall then be loosed from his prison for a little season; but this terrible defection, and rebellion against Christ and his saints shall be but of *short duration*: it being the last desperate struggle of Satan, ere he and his apostate crew are finally subjected, and bound down *for ever* in the lake of fire and brimstone,—(for fire shall suddenly come down from heaven and utterly destroy them). See Rev. xx. 7—10. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the *nations* which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was *cast into the lake of fire and brimstone, where the beast and the false prophet are*, and shall be tormented day and night *for ever and ever.*" The beloved city mentioned in v. 9, is the city of the *New Jerusalem*, which is described in chap. xxi. 2, as coming down from God out of heaven. In v. 10, we find that Satan is to be cast into the lake of fire and brimstone, *no more* to be loosed (wherein the infidel beast and false prophet had previously been cast alive, at the beginning of the millennium, xix. 20,) and there "shall be tormented day and night *for ever and ever.*" Satan had been styled the "prince of

this world," John xii. 31; xiv. 30, and "the prince of the power (or dominion) of the air," Ephes. ii. 2; vi. 12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of *this world*, against wicked spirits in high places." From these passages, it is evident, that Satan and his angels hold their seat in this earth, and its atmosphere, which is, and ever has been, under their usurped dominion, since the fall of our first parents. It is a mistake, therefore, to imagine that the devil and his angels are at *present* in "gehenna," the lake of fire and brimstone, or in some far distant place of punishment; for their *present* abode (called Tartarus, 2 Pet. ii. 4) is no other than *this very earth and its atmosphere*. It is not till *after* this final apostacy, at the *end* of the millennium, that they shall be cast into "gehenna," or the lake of fire and brimstone. See 2 Pet. ii. 4, the place in which Satan and his angels are *reserved till* the last or general judgment, after the millennium, (called "*Tartarus*," from the Greek verb "*tartaroo*") which is improperly translated "*hell*." For if God spared not the angels that sinned, but cast them down to hell (Tartarus), and delivered them into chains of darkness, to be *reserved unto judgment*," &c. And in Jude we have this view confirmed, for in v. 6 we read, "And the angels that kept not their first estate, but left their own habitation, he hath *reserved* in everlasting chains unto darkness, unto the judgment of the great day." They are reserved at present in everlasting chains *unto darkness* (in this *present* evil world, which is their Tartarus, and of which Satan is the prince, John xiv. 30) *until* the judgment of the great day, already treated of in Rev. xx. 10, where it is said, that after the apostates are destroyed, "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." This *general judgment of the great day* is fully described in the remaining five verses of this same xxth chapter.

We also find a further confirmation of the above in 1 Cor. xv. 24, 25, 27, where it is said "then cometh *the end*," that is, the end of the millennium, "when Christ *shall have put* down all rule and all authority and power; for he must reign *till* he hath put *all* enemies under his feet; and in Rev. xx. 7—10, before quoted, we see this decree, and promise executed by the *final*, and *eternal* ejection of Satan, "his principalities and powers, and rulers of the darkness of *this world*," into that place of "everlasting fire *prepared* for the devil and his angels" (Matt. xxv. 41): "the lake of fire and brimstone," and *for* which eternal abode Jude also says they are *reserved*.

I would quote in this place a passage, written by an eminent theologian of the present day, relative to the *New Covenant*, which seems rationally and scripturally to explain *how* this last great apostacy will be brought about, and thus to remove all the difficulty from this subject, and apparent contradiction to the blessed doctrine of the *final perseverance of the saints*, which has perplexed the ablest commentators. "The *old covenant* varied in circumstances at divers times: the *new*

apparently will be *diverse in kind* to those under it: to wit—the first resurrection will be kings and priests, neither marrying nor having descent, but always having access into the holiest. The Jews will be in the covenant, they and their seed's seed for ever; inheriting the *land* of their fathers, and being the chief of nations. These two states will be *indefectable* and *immutable*. Thirdly, Sodom and Samaria are spoken of in a state different from Judea (Ezek. xvi. 61). It appears that the *nations* of the earth will be in a state of *Adamic* purity, preserved also from the temptations of Satan. Possibly some of these may be converted (or turned) from the (false) supposition of their being able to stand in their own sufficiency, and will be united to Christ, as *the head of sustentation*; but others, who stand in their *own* strength, will display their necessary mutability, by immediately falling away upon Satan being loosed."

THE LAST OR GENERAL RESURRECTION, AND JUDGMENT OF THE WICKED, AND THE SECOND DEATH.

The millennium terminates with the apostacy treated of in the preceding article, and this apostacy is immediately followed by the last or general resurrection and judgment of the dead, small and great, see Rev. xx. 5, 11—15, "But the *rest* of the dead lived not again *until* the thousand years were *finished*." "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was no place found for them. And I saw the dead small and great stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (*hades*) delivered up the dead which were in them: and they were judged every man according to his works. And *death* and *hell* were cast into the lake of fire: this is the *second* death. And whosoever was not found written in the *book of life* was cast into the lake of fire." In this general resurrection will arise all the *wicked* who have died *up to* that period, and those righteous sojourners, Jews and Gentiles, who *may* have died *during* the millennium: (*if* any of these righteous are to be subject to death; for, they may be changed into immortality, as the living saints are to be at the second advent); the *wicked* will rise to an *eternity of misery*, and, after judgment having been passed upon them, will be cast into that everlasting fire prepared for the devil and his angels, which is the *second* death; these righteous shall rise to inherit incorruption, immortality, and glory, in the *new* heavens and

new earth, and to join their brethren in Christ, as fellow-citizens of the New Jerusalem, the holy city, that had come down from God out of heaven.

I would observe, that as this *last* or general resurrection will not be *exclusively* of the wicked, but also of those righteous sojourners, provided any of them may die *during* the millennium; so the *first* resurrection will not be *exclusively* of the righteous, because *some few* of the most notoriously wicked sinners will also arise along with them, that they may become a *visible, living monument of the deformity and misery of sin*, and a *visible warning to mankind of the righteous judgment of God*. See Dan. xii. 2, where the first resurrection of the *righteous* is treated of, and which are the "*many*" that sleep in the dust, that shall awake to everlasting life. "And *many* of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt." And here we are assured, that some of the *wicked* shall awake at the *same time* to shame and everlasting contempt, these wicked ones being an *exception* to those who are called the "*blessed and holy*" who rise in the *first* resurrection, as *their special privilege*. This is further confirmed by referring to Isai. xxvi. 19. "Thy dead (*men*) shall live, together with *my* dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth *shall cast out the dead*." The prophet is here treating of the *first* resurrection of the *saints*, who are called in this verse "*thy* dead *men*"—and "*my* dead body" (Christ's mystical body), but at the end of the verse it is said, "*the earth shall cast out the dead*." In the Hebrew, the word rendered the dead is "*rephaim*," and is often translated "*giants*," Josh. xii. 4; xiii. 12; xv. 8; xvii. 15; xviii. 16; 1st Chron. xx. 4, 6, 8. As a proper name, the *rephaim* were a race of giants, not only in stature but in wickedness, in Canaan; and are first mentioned in Gen. xiv. 5, and described as being gigantic as the *Anakim*, and called by the Moabites "*amim*," which means "*terrible ones*," Gen. xv. 20; 2 Sam. v. 18, 22. But the word "*rephaim*," which we have translated "*the dead*," is rendered in the Greek of the Septuagint by the word denoting "*the wicked*." We have this also further confirmed by referring to Isai. xiv. 9, where it says, "Hell (or *sheol* or *hades*) from beneath is moved for thee to meet thee at thy coming; it *stirreth up* the *dead* for thee, even all the chief ones of the earth, it hath *raised* up from their thrones all the kings of the nations." The word here rendered *the dead* is the *same* word "*rephaim*," as in chap. xxvi. 19, and means as we have stated above, *the giants, or the wicked*. Here then we find the *chief* or most *notorious* of these *rephaim*, or *wicked* ones, are *stirred* and *raised up* from *hades*, the place of departed spirits; and in verses 19, 20, it is said that the king of Babylon (called king of Babylon in v. 4, and the Assyrian in v. 25,—a name used as proper to all Israel's enemies, whether of Assyria, Babylon, or Media; and he is a type of the *personal infidel Antichrist*, shall be cast out of his grave; and in ver. 16, it is said, that "*they* that see thee shall narrowly look upon thee (after he is cast out of his grave, or risen from the dead) and consider thee, saying,

Is this the man that made the earth to tremble, and did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof?" —Thus we find, that this notoriously wicked king shall arise from his grave, and become a living monument of the misery and deformity of sin, and of the wrath of God. But if we refer to Isaiah lxvi. 24, we shall have this point fully confirmed and established, in my humble opinion. "And they shall go forth and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Here we find that the place of punishment of these terrible offenders shall be visibly displayed, and they themselves shall be an abhorring to all flesh, to all these holy people—sojourners, of the different nations of the earth, who come up to worship the Lord at Jerusalem (as mentioned more particularly in Zech. xiv. 10; viii. 19—23). By referring to Mark ix. 44, 46, 48, we find the same words describing the nature and eternity of the torments of these notorious transgressors, applied by our Lord to the impenitently wicked in general. "Their worm dieth not and their fire is not quenched." It appears that this visible place of punishment will be very near the earthly Jerusalem, for the worshippers shall go out from thence, and look upon the carcasses of these transgressors; and most likely this will be in the valley of Tophet, or valley of Hinnom, and is that same place of fiery torment ordained of old, mentioned in Isai. xxx. 33. "For Tophet is ordained of old; yea for the king it is prepared; (the Assyrian—the type of the infidel king, in Rev. xix. 20, and xviii. 10, 11:) he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." But observe, as was stated in a former article, this Tophet will be the future visible hell of the wicked after the last resurrection and general judgment. This valley was the place in which the idolatrous Israelites burnt incense to strange gods, and burnt their sons with fire for burnt-offerings unto Baal and Moloch, therefore it is said, "Behold! I will bring evil unto this place, the which whosoever heareth, his ears shall tingle." Read Jer. xix. 3—6, and vii. 31—33. 2 Kings xxiii. 10. And some of these very idolators may be among the number of those who are thus to be raised from the dead, to become visible living examples and warning of God's righteous vengeance, and an abhorrence unto all flesh. I would also remark, that as the infidel beast and the false prophet are to be personally cast alive into this same Tophet at the beginning of the millennium, and all those who worshipped the beast and his image (Rev. xix. 20; xx. 10; xiv. 9, 10), to be "tormented in the presence of the holy angels and the Lamb; so, I conceive, this king of Babylon, or the Assyrian, Isai. xiv. 4, 25, who is the type of the infidel beast, will also, after his resurrection, be actually cast alive into this Tophet, or lake of fire and brimstone, as stated in Isaiah xxx. 31—33, and chap. lxvi. 24.

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